

## Reflection on Umar b. al-Khattabs saying, 'The Book of God is Sufficient'

<https://sunnah.com/bukhari:7366>

(26) Chapter: It is disliked to differ

(26) باب كراهية الخلاف

Narrated Ibn 'Abbas:

When the time of the death of the Prophet (ﷺ) approached while there were some men in the house, and among them was Umar bin al-Khattab, the Prophet (ﷺ) said, "Come near let me write for you a writing after which you will never go astray." Umar said, "The Prophet (ﷺ) is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger (ﷺ) may write for you a writing after which you will not go astray," while some of them said what Umar said. When they made much noise and differed greatly before the Prophet, he said to them, "Go away and leave me." Ibn 'Abbas used to say, "It was a great disaster that their difference and noise prevented Allah's Messenger (ﷺ) from writing that writing for them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا حَضَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ وَفِي النَّبِيِّتِ رَجُلٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ - قَالَ "عَلَّمَ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ". قَالَ عُمَرُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبَهُ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ، فَحَسْبُنَا كِتَابُ اللَّهِ. وَاخْتَلَفَ أَهْلُ النَّبِيِّتِ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ قَرِئُوا بِمَا كُتِبَ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْظَ وَالْإِخْتِلَافَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "فُؤُومُوا عَنِّي". قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَقَالَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنَ الْخِلَافِهِمْ وَلَقَطِئَهُمْ.

Reference : Sahih al-Bukhari 7366  
In-book reference : Book 96, Hadith 93  
USC-MSA web (English) reference : Vol. 9, Book 92, Hadith 468  
(deprecated numbering scheme)

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<https://sunnah.com/bukhari:3168>

(6) Chapter: The expelling of the Jews from the Arabian Peninsula

(6) باب إخراج اليهود من جزيرة العرب

Narrated Sa'id bin Jubair:

that he heard Ibn 'Abbas saying, "Thursday! And you know not what Thursday is? After that Ibn 'Abbas wept till the stones on the ground were soaked with his tears. On that I asked Ibn 'Abbas, "What is (about) Thursday?" He said, "When the condition (i.e. health) of Allah's Messenger (ﷺ) deteriorated, he said, 'Bring me a bone of scapula, so that I may write something for you after which you will never go astray.' The people differed in their opinions although it was improper to differ in front of a prophet, They said, 'What is wrong with him? Do you think he is delirious? Ask him (to understand). The Prophet (ﷺ) replied, 'Leave me as I am in a better state than what you are asking me to do.' Then the Prophet (ﷺ) ordered them to do three things saying, 'Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.' " The sub-narrator added, "The third order was something beneficial which either Ibn 'Abbas did not mention or he mentioned but I forgot."

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، سَمِعَ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ يَوْمَ الْحَمِيرِ، وَمَا يَوْمَ الْحَمِيرِ ثُمَّ بَكَى حَتَّى بَلَ دُمْعُهُ الْخَصَى. قُلْتُ يَا أَبَا عَبَّاسٍ، مَا يَوْمَ الْحَمِيرِ قَالَ اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ فَقَالَ "اِثْنُونِي بِكَتِفِ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا". فَتَنَازَعُوا وَلَا يَنْتَبِعِي عِنْدَ نَبِيِّ تَنَازَعُوا مَا لَهُ أَهْجَرَ اسْتَفْهَمُوا. فَقَالَ "دُرُونِي، قَالَ الَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ - فَأَمَرَهُمْ بِقِلَابٍ قَالَ - أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَقْدَ بِتَحْوِ مَا كُنْتُ أُجِيرُهُمْ. وَالْمَالِيقَةَ خَيْرٌ، إِمَّا أَنْ سَكَتَ عَنْهَا، وَإِمَّا أَنْ قَالَهَا فَتَسِيئُهَا. قَالَ سُلَيْمَانُ هَذَا مِنْ قَوْلِ سُلَيْمَانَ.

Reference : Sahih al-Bukhari 3168  
In-book reference : Book 58, Hadith 10  
USC-MSA web (English) reference : Vol. 4, Book 53, Hadith 393  
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(83) Chapter: The sickness of the Prophet (saws) and his death

(83) بَابُ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَفَاتِهِ

Narrated Ibn 'Abbas:

Thursday! And how great that Thursday was! The ailment of Allah's Messenger (ﷺ) became worse (on Thursday) and he said, fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a prophet. Some said, "What is wrong with him? (Do you think) he is delirious (seriously ill)? Ask him (to understand his state)." So they went to the Prophet (ﷺ) and asked him again. The Prophet (ﷺ) said, "Leave me, for my present state is better than what you call me for." Then he ordered them to do three things. He said, "Turn the pagans out of the 'Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them." (Sa'id bin Jubair, the sub-narrator said that Ibn 'Abbas kept quiet as rewards the third order, or he said, "I forgot it.") (See Hadith No. 116 Vol. 1)

**Reference** : Sahih al-Bukhari 4431  
**In-book reference** : Book 64, Hadith 453  
 USC-MSA web (English) reference : Vol. 5, Book 59, Hadith 716  
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حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا سُفْيَانُ، عَنْ سَلِيمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ يَوْمَ الْحَمِيمِ وَمَا يَوْمَ الْحَمِيمِ اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ فَقَالَ "اِثْنُونِي أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا". فَتَنَازَعُوا، وَلَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، فَقَالُوا مَا شَأْنُهُ أَهْجَرَ اسْتَفْهِمُوهُ فَدَعَبُوا يَرُدُّونَ عَلَيْهِ. فَقَالَ "دَعُونِي فَإِلَّا يَأْتِيَنِي خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ". وَأَوْصَاهُمْ بِقِلَافٍ قَالَ "أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِتَحْوِ مَا كُنْتُ أُجِيزُهُمْ". وَسَكَتَ عَنِ الْخَالِقَةِ، أَوْ قَالَ قَتَيْبَتِهَا.

(83) Chapter: The sickness of the Prophet (saws) and his death

(83) بَابُ مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَفَاتِهِ

Narrated Ubaidullah bin 'Abdullah:

Ibn 'Abbas said, "When Allah's Messenger (ﷺ) was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e. his companions) said, 'Allah's Messenger (ﷺ) is seriously ill and you have the (Holy) Qur'an. Allah's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' while the others said the other way round. So when their talk and differences increased, Allah's Apostle said, 'Get up.' Ibn 'Abbas used to say, 'No doubt, it was very unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing for them that writing because of their differences and noise."

**Reference** : Sahih al-Bukhari 4432  
**In-book reference** : Book 64, Hadith 454  
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حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَةَ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ لَمَّا حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّبِيِّ رَجُلًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ". فَقَالَ بَعْضُهُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَهُ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. فَاخْتَلَفَ أَهْلُ النَّبِيِّ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ قَرَّبُوا يَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالْإِخْتِلَافَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "قُومُوا". قَالَ عُبَيْدُ اللَّهِ فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا خَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ لِإِخْتِلَافِهِمْ وَلَغَطِهِمْ.



Narrated Ibn 'Abbas:

When the time of the death of the Prophet (ﷺ) approached while there were some men in the house, and among them was 'Umar bin Al-Khattab, the Prophet (ﷺ) said, "Come near let me write for you a writing after which you will never go astray." Umar said, "The Prophet (ﷺ) is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger (ﷺ) may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they made much noise and differed greatly before the Prophet, he said to them, "Go away and leave me." Ibn 'Abbas used to say, "It was a great disaster that their difference and noise prevented Allah's Messenger (ﷺ) from writing that writing for them.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا حُضِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ وَفِي الْبَيْتِ رَجُلٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ - قَالَ "هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ". قَالَ عُمَرُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبَهُ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ، فَحَسْبُنَا كِتَابُ اللَّهِ. وَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ قَرَّبُوا يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْظَ وَالْإِخْتِلَافَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "قُومُوا عَنِّي". قَالَ عَبْدُ اللَّهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنَ الْخِطَابِ وَلَمْ يُعْطِهِمْ.

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Narrated Sa'id bin Jubair:

Ibn 'Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allah's Messenger (ﷺ) was aggravated and he said, 'Fetch me writing materials so that I may have something written to you after which you will never go astray.' The people (present there) differed in this matter and people should not differ before a prophet. They said, 'Allah's Messenger (ﷺ) is seriously sick.' The Prophet (ﷺ) said, 'Let me alone, as the state in which I am now, is better than what you are calling me for.' The Prophet (ﷺ) on his death-bed, gave three orders saying, 'Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin 'Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen.' Ya'qub added, "And Al-Arj, the beginning of Tihama.")

حَدَّثَنَا قَبِيصَةُ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّهُ قَالَ يَوْمَ الْحُمَيْسِ، وَمَا يَوْمَ الْحُمَيْسِ ثُمَّ بَكَى حَتَّى حَضَبَ دَمْعُهُ الْخُضْبَاءَ فَقَالَ اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ يَوْمَ الْحُمَيْسِ فَقَالَ "اِثْنُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا". فَتَنَازَعُوا وَلَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ فَقَالُوا هَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ "دَعُونِي فَإِنِّي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ". وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ "أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِزُوا الْوَفْدَ بِخِيَرَةِ مَا كُنْتُ أُجِيزُهُمْ". وَنَسِيتُ الثَّالِثَةَ. وَقَالَ يَعْقُوبُ بْنُ مُحَمَّدٍ سَأَلْتُ الْمُؤَيَّرَةَ بِنْتُ عَبْدِ الرَّحْمَنِ عَنْ جَزِيرَةِ الْعَرَبِ. فَقَالَ مَكَّةُ وَالْمَدِينَةُ وَالْيَمَامَةُ وَالْيَمَنُ. وَقَالَ يَعْقُوبُ وَالْعَرَبُ أَوَّلُ يَهَامَةَ.

Reference : Sahih al-Bukhari 3053  
In-book reference : Book 56, Hadith 259  
USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 288  
(deprecated numbering scheme)

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(39) Chapter: The writing of knowledge

(39) باب كِتَابَةِ الْعِلْمِ

Narrated 'Ubaidullah bin 'Abdullah:

Ibn 'Abbas said, "When the ailment of the Prophet (ﷺ) became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (ﷺ) differed about this and there was a hue and cry. On that the Prophet (ﷺ) said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.' Ibn 'Abbas came out saying, 'It was most unfortunate (a great disaster) that Allah's Messenger (ﷺ) was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn 'Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol. 4).

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، قَالَ حَدَّثَنِي ابْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ لَمَّا اشْتَدَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ قَالَ " ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ ". قَالَ عُمَرُ بْنُ الْخَطَّابِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبَهُ الرَّجْعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا فَأَخْتَلَفُوا وَكَثُرَ اللَّغْظُ. قَالَ " قُومُوا عَنِّي، وَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ ". فَبَخَّرَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ كِتَابِهِ.

**Reference** : Sahih al-Bukhari 114  
**In-book reference** : Book 3, Hadith 56  
USC-MSA web (English) reference : Vol. 1, Book 3, Hadith 114  
(deprecated numbering scheme)

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(5) Chapter: Not Making A Will For One Who Has Nothing To Be Bequeathed

(5) باب تَرْكِ الْوَصِيَّةِ لِمَنْ لَيْسَ لَهُ شَيْءٌ يُوصِي فِيهِ

Sa'id b. Jubair reported that Ibn 'Abbas said:

Thursday, (and then said): What is this Thursday? He then wept so much that his tears moistened the pebbles. I said: Ibn 'Abbas, what is (significant) about Thursday? He (Ibn 'Abbas) said: The illness of Allah's Messenger (ﷺ) took a serious turn (on this day), and he said: Come to me, so that I should write for you a document that you may not go astray after me. They (the Companions around him) disputed, and it is not meet to dispute in the presence of the Apostle. They said: How is lie (Allah's Apostle)? Has he lost his consciousness? Try to learn from him (this point). He (the Holy Prophet) said: Leave me. I am better in the state (than the one in which you are engaged). I make a will about three things: Turn out the polytheists from the territory of Arabia; show hospitality to the (foreign) delegations as I used to show them hospitality. He (the narrator) said: He (Ibn Abbas) kept silent on the third point, or he (the narrator) said: But I forgot that. This hadith was mentioned through another chain.

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَفُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو بْنُ الْقَافِدِ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قَالَ ابْنُ عَبَّاسٍ يَوْمَ الْحُدَيْبِيِّ وَمَا يَوْمُ الْحُدَيْبِيِّ ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْخَصَى . فَقُلْتُ يَا ابْنَ عَبَّاسٍ وَمَا يَوْمُ الْحُدَيْبِيِّ قَالَ اشْتَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ . فَقَالَ " ائْتُونِي أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي ". فَتَنَازَعُوا وَمَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ . وَقَالُوا مَا شَأْنُهُ أَهْجَرَ اسْتَفْهَمُوهُ . قَالَ " دَعُونِي فَإِذَا كَانَ خَيْرٌ أَوْصِيكُمْ بِثَلَاثٍ أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَأَجِيزُوا التَّوْفِدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ ". قَالَ وَتَكَتْ عَنِ الْمَالِيَةِ أَوْ قَالَهَا فَأَذْيَبْتُهَا . قَالَ أَبُو إِسْحَاقَ إِبْرَاهِيمُ حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، بِهَذَا الْحَدِيثِ

**Reference** : Sahih Muslim 1637a  
**In-book reference** : Book 25, Hadith 29  
USC-MSA web (English) reference : Book 13, Hadith 4014  
(deprecated numbering scheme)

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(5) Chapter: Not Making A Will For One Who Has Nothing To Be Bequeathed

(5) باب ترك الوصية لمن ليس له شيء يوصي فيه

Sa'id b. Jubair reported from Ibn Abbas that he said:

Thursday, and what about Thursday? Then tears began to flow until I saw them on his cheeks as it they were the strings of pearls. He (the narrator) said that Allah's Messenger (ﷺ) said: Bring me a shoulder blade and ink-pot (or tablet and inkpot), so that I write for you a document (by following which) you would never go astray. They said: Allah's Messenger (may peace upon him) is in the state of unconsciousness.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصْرَفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ يَوْمَ الْحُمَيْسِ وَمَا يَوْمَ الْحُمَيْسِ. ثُمَّ جَعَلَ تَمِيمٌ دُمُوعَهُ حَتَّى رَأَيْتُ عَلَى خَدَّيْهِ كَأَنَّهَا يَنْظَامُ اللَّوْثُ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ائْتُونِي بِالْكُتَيْفِ وَالذَّوَاةِ - أَوْ اللَّوْجِ وَالذَّوَاةِ - أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا ". فَقَالُوا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْجُرُ.

Reference : Sahih Muslim 1637b  
In-book reference : Book 25, Hadith 30  
USC-MSA web (English) reference : Book 13, Hadith 4015  
(deprecated numbering scheme)

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(5) Chapter: Not Making A Will For One Who Has Nothing To Be Bequeathed

(5) باب ترك الوصية لمن ليس له شيء يوصي فيه

Ibn Abbas reported:

When Allah's Messenger (ﷺ) was about to leave this world, there were persons (around him) in his house, 'Umar b. al-Khattab being one of them. Allah's Apostle (ﷺ) said: Come, I may write for you a document; you would not go astray after that. Thereupon Umar said: Verily Allah's Messenger (ﷺ) is deeply afflicted with pain. You have the Qur'an with you. The Book of Allah is sufficient for us. Those who were present in the house differed. Some of them said: Bring him (the writing material) so that Allah's Messenger (ﷺ) may write a document for you and you would never go astray after him. And some among them said what 'Umar had (already) said. When they indulged in nonsense and began to dispute in the presence of Allah's Messenger (ﷺ), he said: Get up (and go away). 'Ubaidullah said: Ibn Abbas used to say: There was a heavy loss, indeed a heavy loss, that, due to their dispute and noise. Allah's Messenger (ﷺ) could not write (or dictate) the document for them.

وَحَدَّثَنِي مُحَمَّدُ بْنُ زَائِعٍ، وَعَبْدُ بْنُ مُحَمَّدٍ، - قَالَ عَبْدُ أَخْبَرَنَا وَقَالَ ابْنُ زَائِعٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، - أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمَّا حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي النَّبِيِّ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلُمُّ أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّونَ بَعْدَهُ ". فَقَالَ عُمَرُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ حَسْبُنَا كِتَابُ اللَّهِ. فَاخْتَلَفَ أَهْلُ النَّبِيِّ فَاخْتَصَمُوا فَمِنْهُمْ مَنْ يَقُولُ قَرَّبُوا يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ. وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ. فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالْإِخْتِلَافَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قُومُوا ". قَالَ عُبَيْدُ اللَّهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ تَبَيَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَبَيَّنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنَ الْخِلَافِهِمْ وَلَقَطْعِهِمْ.

Reference : Sahih Muslim 1637c  
In-book reference : Book 25, Hadith 31  
USC-MSA web (English) reference : Book 13, Hadith 4016  
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## “Quran and Sunnah: Mursal tradition”

# 1

<https://sunnah.com/ibnmajah:12>

(2) Chapter: Venerating the Hadith of the Messenger of Allah (saws) and dealing harshly with those who Oppose It

(2) باب تَعْظِيمِ حَدِيثِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَالْعُلُوبَةِ عَلَى مَنْ عَارَضَهُ

Miqdam bin Ma'dikarib Al-Kindi narrated that:

The Messenger of Allah (ﷺ) said: "Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is narrated he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah (ﷺ) has forbidden is like that which Allah has forbidden."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ، عَنِ الْقَيْسِ بْنِ مَعْدِيكَرِبٍ الْكِنْدِيِّ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "يُوشِكُ الرَّجُلُ مُتَّكِئًا عَلَى أَرِيكَتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي قِيْلُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ فَمَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَخْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ. أَلَا وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَفُلْ مَا حَرَّمَ اللَّهُ".

Grade: Hasan (Darussalam)

Reference : Sunan Ibn Majah 12  
In-book reference : Introduction, Hadith 12  
English translation : Vol. 1, Book 1, Hadith 12

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قال الشيخ الألباني: صحيح

قال الشيخ زبير على زلي: إسناده حسن

#2

<https://sunnah.com/tirmidhi:2664>

(10) Chapter: What Saying Has Been Prohibited Regarding The Hadith Of The Prophet (SAW)

(10) باب مَا نُهِيَ عَنْهُ أَنْ يُقَالَ عِنْدَ حَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Al-Miqdam bin Ma'dikarib:

that the Messenger of Allah (ﷺ) said: "Lo! Soon a Hadith from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allah's Book. So whatever we find in it that is lawful, we consider lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed whatever the Messenger of Allah (ﷺ) made unlawful, it is the same as what Allah made unlawful."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنِ الْحَسَنِ بْنِ جَابِرٍ اللَّخْمِيِّ، عَنِ الْقَيْسِ بْنِ مَعْدِيكَرِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ قِيْلُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَخْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَمَا حَرَّمَ اللَّهُ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

Grade: Hasan (Darussalam)

Reference : Jami` at-Tirmidhi 2664  
In-book reference : Book 41, Hadith 20  
English translation : Vol. 5, Book 39, Hadith 2664

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### # 3

<https://sunnah.com/abudawud:4604>

(1682) Chapter: Adherence To The Sunnah

(6) باب في لزوم السنة

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (ﷺ) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you. If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.

حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ عُثْمَانَ، حَدَّثَنَا أَبُو عَمْرٍو بْنُ كَثِيرٍ، عَنْ دِينَارٍ، عَنْ حَرِيرِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أَرِيصَتَيْهِ يَقُولُ عَلَيَّ هَذَا الْقُرْآنُ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَجْلَوْهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرَّمُوهُ أَلَا لَا يَجُوزُ لَكُمْ لَحْمُ الْحِمَارِ الْأَهْلِيِّ وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ وَلَا لُقْطَةُ مُعَاهِدٍ إِلَّا أَنْ يَسْتَغْفِرَ عَنْهَا صَاحِبُهَا وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرَؤُوا فَإِنْ لَمْ يَقْرَؤُوا فَلَهُ أَنْ يُغَيِّبَهُمْ بِمِثْلِ قِرَاءَةٍ."

Grade: **Sahih** (Al-Albani)

حكم : صحيح (الألباني)

Reference : Sunan Abi Dawud 4604  
In-book reference : Book 42, Hadith 9  
English translation : Book 41, Hadith 4587

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### #4

<https://sunnah.com/mishkat:163>

(6b) Chapter: Reliance on the Book and the Sunnah -  
Section 2

(6b) باب الاعتصام بالكتاب والسنة - الفصل الثاني

Al-Miqdam b. Ma'dikarib reported God's messenger as saying, "I have indeed been brought the Qur'an and something like it along with it, yet the time is coming when a man replete on his couch will say, 'Keep to this Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited.' But what God's messenger has prohibited is like what God has prohibited. The domestic ass, beasts of prey with fangs, a find belonging to a confederate, unless its owner does not want it, are not permissible to you. If anyone comes to some people they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment."

وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أَرِيصَتَيْهِ يَقُولُ عَلَيَّ هَذَا الْقُرْآنُ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَجْلَوْهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرَّمُوهُ وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ أَلَا لَا يَجُوزُ لَكُمْ لَحْمُ الْحِمَارِ الْأَهْلِيِّ وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ وَلَا لُقْطَةُ مُعَاهِدٍ إِلَّا أَنْ يَسْتَغْفِرَ عَنْهَا صَاحِبُهَا وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرَؤُوا فَإِنْ لَمْ يَقْرَؤُوا فَلَهُ أَنْ يُغَيِّبَهُمْ بِمِثْلِ قِرَاءَةٍ" رَوَاهُ أَبُو دَاوُدَ وَرَوَى التِّرْمِذِيُّ نَحْوَهُ وَكَذَا ابْنُ مَاجَةَ إِلَى قَوْلِهِ: «كَمَا حَرَّمَ اللَّهُ»

Abu Dawud transmitted it, and Darimi transmitted something similar. Ibn Majah transmitted the same up to "like what God has prohibited."

Grade: **Isnād Sahih** (Zubair `Aliza'i)

حكم : صحيح (الألباني)

إسناده صحيح (زبير على زئي)

Reference : Mishkat al-Masabih 163  
In-book reference : Book 1, Hadith 157

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Muhammad Manzoor Numani, **Ma'ariful Hadith, Meaning and Message of Traditions**, IV, 217 – 22, Dar ul-Ishaat, Karachi, Pakistan, completed in urdu by Mohammad Zakaria Sanbali, translated by Rafiq Abdur Rehman, pp635

## **Kitabul A'tisaam bil Kitab was-Sunnah, Book of Holding Fast to the Qur'an and Sunnah**

disorder and anarchy. Which might lead to civil war. (However, the Prophet ﷺ had said often that if the Ameer or Khalifah or anyone in authority ordered something against Allah's or the Messenger's instructions then he should not be obeyed (لا طاعة لمخلوق في معصية الخالق))

The Prophet ﷺ then said that those who will live long, would witness many disputes among the *ummah*. The only course of salvation at such times would be to follow his guidance and the guidance of his rightly-guided caliphs and adhere to that firmly and refrain from innovation and *bid'ah*, for, every *bid'ah* is error, and nothing else.

This Hadith is one of the miracles of the Prophet ﷺ. He disclosed to his Companions رضي الله عنهم, when no one could even think of it, that serious differences would crop up among his people. Indeed, those of his Companions رضي الله عنهم who were alive between 25 and 39 years after him experienced the turmoil. Thereafter, the differences and in-fighting kept increasing. Today, in the 15th century Hijrah, we find intense division and disputes within the Muslim community. May Allah enable us to stick to the Truth, to guidance and the Prophet's sunnah.

### **Adherence to Allah's Book & Teachings of The Prophet ﷺ**

(١٨٧٢/٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جُنْتُ بِهِ.....

(رواه في شرح السنة وقال النووي في اربعينه هذا حديث صحيح رواه في كتاب الحجۃ باسناد صحيح مشكوة المصابيح)

(4/1872) Sayyidina Abdullah ibn Umar رضي الله عنه reported that Allah's Messenger ﷺ said, "None of you can be (true) Believer unless his desire becomes subservient to what I have brought (of guidance and teachings)."

(Imam Muhiyusunnah رحمه الله عليه reported this Hadith in Sharah as-sunnah and Imam Nawavi رحمه الله عليه has stated in Arba'een that it has an authentic line of transmission. It is also reported in Kitab al-Hujjah on authentic line of transmission)

**Commentary:** The message of the Hadith is that a true Believer is one whose heart and mind, and desires and inclinations obey the

• However, in Misbah, the name is Abdullah ibn Amr رضي الله عنه.



guidance and teachings (Which is the Book and the sunnah) that the Prophet ﷺ has brought. This is natural corollary of believing in him and accepting him as Allah's Messenger. If anyone does not experience this condition then he lacks true faith, and he should work to bring himself to that standard.

(١٨٧٣/٥) عَنْ مَالِكِ بْنِ أَنَسٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُم بِهِمَا كِتَابُ اللَّهِ وَسُنَّةُ رَسُولِهِ (رواه في الموطأ)

(5/1873) Sayyidina Imam Maalik ibn Anas reported in arsaal from that Allah's Messenger ﷺ said, "I have left two things among you. As long as you adhere to them strongly, you will never go astray. (they are:) the Book of Allah and His Messenger's *sunnah*." (Muwatta Imam Maalik)

**Commentary:** The gist of the Hadith is the Prophet's ﷺ saying, "After me, the Book of Allah and my *sunnah* that I have brought will officiate for me." As long as the *ummah* keeps to them firmly they will be safe from falling into error and will be steadfast on the guided path.

We have stated repeatedly in this series of Ma'ariful Hadith that sometimes a *tabi'ee* or a *taba' tabi'ee* (successor to the companions, or his own successor — the epigones) reported a Hadith without naming the interlinking narrators. Such reporting is called *arsaal* and such Hadith is called *mursal*. Imam Maalik عليه السلام has reported this Hadith in his Muwatta in this manner while he himself was a *taba' tabi'ee* which means that he never had opportunity to meet any *sahabi* (companion) but met the *tabi'een* and heard the Hadith from one of them. These people reported a Hadith in this manner only when they knew that the Hadith was authentic and acceptable. However, the same Hadith has been reported in some other books in about the same words with all the names of those in the line of transmission. Kanz ul-Ummal has reproduced the report of Sayyidina Abdullah ibn Abbas رضي الله عنه on the authority of Bayhaqi that Allah's Messenger ﷺ said:

يَا أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ لَنْ تَضِلُّوا أَبَدًا كِتَابُ اللَّهِ

وَسُنَّةَ نَبِيِّهِ -

"O people! I will go away leaving behind (the means of guidance) which if you adhere to then you will never go astray — Allah's Book and His Prophet's *sunnah*."

(Kanz ul-Ummal, v1 p187)

In the same book, another Hadith has been reported by Sayyidina Abu Hurayrah رضي الله عنه with similar words on the authority of Sayyidina Abu Hurayrah رضي الله عنه.

(Kanz ul-Ummal v1 p173)

### Like Allah's Book, The Sunnah Too is Wajib to Observe

It was disclosed to the Prophet ﷺ that sometime in future some mischievous people will try to mislead his *ummah* and tell them that only Allah's Book is a religious evidence necessary to follow. They will say that nothing besides that, even the Prophet's teachings and guidance are not *wajib* to follow. So, he forewarned the *ummah* about this mischief and gave them guidance.

(١٨٧٤/٦) عَنْ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا إِلَهَ إِلَّا الْوَيْتُ الْقُرْآنُ وَمِثْلُهُ مَعَهُ لَا يُوشِكُ رَجُلٌ شَيْعَانٌ عَلَى أَرْبَعِيهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ خِلَالٍ فَاجْلُوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ

(رواه أبو داود والدارمي وابن ماجه)

(6/1874) Sayyidina Miqdam رضي الله عنه ibn Ma'dikarib reported that Allah's Messenger ﷺ said, "Beware! I have been given by Allah the Qur'an (for guidance) and with it something like it also. Beware! Soon some satiated people (will arise) who sitting (comfortably) on their glorious couch will say to the people, "Keep to the Qur'an alone. What it has made lawful, treat it as lawful, and what it has declared as unlawful treat it as unlawful (for only that is lawful and unlawful what the Qur'an has described. Nothing else." Reciting this misleading concept, the Prophet ﷺ added,) "The turn is that whatever Allah's Messenger has declared as unlawful is just like that which Allah has declared unlawful in the Qur'an."

(Sunan Abu Dawood, Musnad Darami, Sunan Ibn Majah)



**Commentary:** Let us explain here that the *wahy* (revelation) that Allah sent to His Messenger ﷺ was of two kinds ❶ In the form of determined words and text, known as *wahy matluw* (revelation that is recited), and this is the Qur'an ❷ In the form of inspiration of the subject-matter which the Prophet ﷺ then described in his own words or displayed through his actions known as *wahy ghayr matluw* (revelation that is not recited), and this was represented in the Prophet's general religious guidance and sayings. In short, these are also based on *wahy* and are *wajib ul-ittiba'* (obligatory to be followed).

Thus Allah had inspired the Prophet ﷺ with knowledge that such people would arise in his *ummah* as would mislead the people and challenge the *Shari'ah* by saying that religious commands are only found in the Qur'an and everything else is not a religious command. In the Hadith under discussion, Allah's Messenger ﷺ has forewarned his *ummah* of this mischief and asserted, "In order to guide, I have been given by Allah the Qur'an and with it the commands besides it through *wahy ghayr matluw* and that is as *wajib* to obey as the Qur'an.

The truth is that those people who reject the Prophet's ﷺ Ahadith as religious evidence wish to get rid of the entire edifice of Islamic *Shari'ah*. The Qur'an contains only the fundamental teachings and commands, but the necessary explanation without which they cannot be followed are found in the Prophet's deeds and words which are Ahadith. For example, the command to observe *salah* is found in the Qur'an, but, how may one offer it? when? how many units at the different times? The answers to these questions are not found in the Qur'an but are provided in the Ahadith alone. Again, the Qur'an commands us to pay *Zakah* but does not say how much and how many times. It is the same with most of the commands in the Qur'an.

In short, denial of Hadith as a religious necessity is a denial of the entire religious setup. That is why the Prophet ﷺ was careful to forewarn the *ummah*. This Hadith is thus the Prophet's ﷺ miracle too in that he foretold about the *fitn* (mischief) of rejection of Hadith by some of his *ummah* while there was not even a hint of such a thing in his own times and even the times of the *taba'*

tabi'een (successors of the successors of Prophet's ﷺ Companions  
 ﷺ.)

(١٨٧٥/٧) عَنْ أَبِي رَافِعٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا الْقَيْنَ  
 أَخَذَكُمْ مُتَكَبِّرًا عَلَى أَرْيَافِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ  
 فَيَقُولُ لَا أَذَرِي مَا وَجَدَنَاهُ فِي كِتَابِ اللَّهِ اتَّبِعْنَاهُ

(رواه احمد و ابو داود و الترمذى وابن ماجه و البيهقى فى دلائل النبوة)  
 (7/1875) Sayyidina Abu Rafi' reported that Allah's Messenger ﷺ said, "Let me not see anyone reclining on his couch (arrogantly) when something from me comes to him of what I have commanded to do or disallowed to do, and he says: I know not; what we find in the Qur'an is only what we will follow." (Musnad Ahmad, Sunan Abu Dawood, Jami' Tirmizi, Sunan Ibn Majah, Dala'il un Nabuwah of Bayhaqi.)

**Commentary:** This Hadith conveys the same message as conveyed by the Hadith of Sayyidina Miqdam ibn Ma'dikarib. The text of both the Ahadith suggest that the main persons behind the mischief (of rejection of Ahadith) will be people who are well-off by worldly standards and their life-style will be arrogant — a sign that the luxuries of life have caused them to neglect Allah and the Hereafter. May Allah protect us from every kind of mischief and error.

### The Prophet's ﷺ Conduct Alone Is the Best Example

(١٨٧٦/٨) عَنْ أَنَسٍ قَالَ جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى أَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ يَسْتَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا بِهَا كَانَهُمْ  
 تَقَالُوهَا فَقَالُوا أَيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَ اللَّهُ مَا تَقَدَّمَ  
 مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَقَالَ أَحَدُ أَمَّا أَنَا فَأَصَلَّى اللَّيْلَ أَبَدًا وَقَالَ الْآخَرُ أَنَا أَصُومُ  
 النَّهَارَ أَبَدًا وَلَا أَفْطِرُ وَقَالَ الْآخَرُ أَنَا أَعْتَزِلُ الْبَسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ النَّبِيُّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذًا وَكَذَا؟ أَمَّا وَاللَّهِ إِنِّي  
 لَا أَخْشَاكُمْ لِلَّهِ وَأَتَّقَاكُمْ لَهُ لِكَيْتِي أَصُومُ وَأَفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ الْبَسَاءَ  
 فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي (رواه البخارى و مسلم)